

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 43, Vol. iv.]

BELFAST, JULY 1st, 1884.

[For Gratuitous Circulation

THE Rev. J. C. Street begs to acknowledge the following contribution in aid of the publication and gratuitous circulation of the *Chronicle and Index*:—Mrs. Watson, Gosforth, Newcastle-on-Tyne, 10s.

Our last number contained a pretty full account of our recent anniversaries. All the proceedings were of the most encouraging character, and the friends of the Society are to be congratulated thereon. The new Committees have been constituted, and we have all now to do our best to make the work of the Society more successful than ever.

THE Annual Floral Service will take place in the Church of the Second Congregation, Rosemary Street, on Sunday, July 6th, at four o'clock. We expect that, as usual, there will be a crowded church. To prevent inconvenience, it is hoped that friends will take their places as early as possible. There will be a collection to defray expenses.

It has been decided to hold a Sunday School Conference and Religious Service at Comber, on Sunday, July 20th. It is a new departure to hold such a Conference on Sunday, but what day could be more appropriate? The Rev. J. C. Street is to read a paper. The Conference will be held in the afternoon, and after tea there will be a Religious Service in the Church. We hope there will be a large number of friends present.

THE Children's Service at Rosemary Street School, which was also attended by a band of scholars and teachers from Hopeton Street, was held on Sunday morning, June 1st. There was an excellent attendance. The Service was conducted entirely by Rev. J. C. Street. His address was on "Purity of Life." On June

15th, in the afternoon, a similar Service was held in the Hopeton Street School. The hymns to be used at the forthcoming Floral Service were sung, and there was an excellent spirit manifested by all the children. Mr. Bulmer and Mr. Drummond took part in the service. Mr. Street's address was on "The power of little things." These Children's Services seem to be highly appreciated and are undoubtedly of great use.

THE London Anniversaries have passed away, and the Jubilee of the Sunday School Association is over. Our Society was represented by the Revs. T. Dunkerley, B.A., and J. A. Kelly, and they report that the meetings were a splendid success, and that there was a fine tone running through all the proceedings. Mr. Stopford Brooke's noble sermon is to be published, and doubtless the Sunday School Association will issue a full report of the interesting proceedings connected with its Jubilee celebration. We rejoice that both the Irish and English Anniversaries were so thoroughly successful.

PROFESSOR CARPENTER'S little manual on "Life in Palestine when Jesus lived," is most useful and attractive. There is compressed within its 178 pages a large amount of learning and thought, and yet the style is bright and sparkling, and the reader is fascinated by every page. The chapters and sections are so admirably arranged that the book is eminently suited for the purposes of teaching, and we do not wonder when we hear that already classes have been formed for its study, and that many students have found great pleasure and profit in its pages. It is just the sort of manual our best teachers wanted, and it will serve as a great help in understanding

and properly estimating the New Testament Scriptures.

It is with the deepest regret that we record the death of the Rev. Wm. Gaskell of Manchester. For upwards of half a century he has been one of the most striking and conspicuous figures in the Unitarian community. His culture was of the most accurate and elegant type, his classical attainments were of the highest order, and his familiarity with English literature was unsurpassed. Among his varied accomplishments was a thorough mastery of the various English dialects. He was a storehouse of knowledge in the history and pedigree of words. His own language was always graceful and precise; every word fitted into its proper place; his choice of each word was most artistic; he never used a word of Latin or Greek origin when he could find an Anglo-Saxon one that would equally well express his thought, and he often contended that there was not only a homeliness, but a variety and flexibility in the Saxon words in the English language which made them a most admirable instrument for conveying the greatest niceties in thought and feeling. His style was of the simplest and most direct. Whether he wrote in prose or verse, and some of his hymns have taken their place among the master-pieces of modern times, he wrote elegantly and tersely. As a Preacher he has always ranked high. He has been famous in our churches for years. His fine presence, silvery voice, and graceful rhetoric always commanded admiration. No man has been so well known in all our churches as he, or been more in request to plead the cause of charity or denominational activities. His scholarly gifts were sanctified by a lofty religious life, and he always consecrated his powers to the service of the young men growing up into our ministry. He was a life-long teacher; and as Literary Tutor, and subsequently Principal of the Home Missionary Board, he exercised a great influence over the large body of men taught in that institution. He was an ardent Unitarian, always ready to lead or co-operate in Missionary activities, and ever at the call of

any little band of disciples who were ready to work for a purer theology and a higher life. For many years he has been the Unitarian Episcopos, and no Bishop ever had a more ready band of clergy, or a more devoted body of people to lead than he. His Unitarianism was of the most moderate type, founded mainly upon a common-sense interpretation of the Christian Scriptures; but he had the fullest sympathy with the more philosophic type of theology which grew up all around him, and was always found as the champion of the freest thought and speech, so that every nature should be encouraged to the fullest development, and the Spirit of God working in the soul of man should not be hampered by arbitrary forms or creeds. He was not simply tolerant of differences of opinion among those who were the teachers in our churches, but anxious to encourage the expression of individual convictions, that by examination and comparison higher truths might be made known to mankind. His intellect was clear and penetrating, and his culture accurate and elegant. Not standing in the front rank of thinkers, nor challenging comparison with the philosophers of his day, he was a valued friend and companion of the leaders of modern thought, and the masters of song, and belonged to the front rank of those who, not themselves profound masters, are yet the companions of the gods, and the brothers of heroes. A more graceful or picturesque figure in the annals of Nonconformity and Unitarianism has not been seen during the present century than Mr. Gaskell's; nor is there one that will be more painfully missed or more sorrowfully regretted. But at a ripe old age, full of honour, with troops of friends, amid thousands of benedictions, the good man has passed away, and entered into the joy of his Lord.

We extract from the "Inquirer" the following paragraph on the death of the Rev. John Porter, of Ballee. In him we lose a warm supporter and sympathetic friend. We extend to his bereaved family and congregation our sincere sympathy in their great sorrow:—

"We regret to have to record the death of

the Rev. John Porter, of Ballee, in the County of Down, Ireland. Mr. Porter died at his residence, Ballymote, on Saturday, May 31. His illness had been brief, and the shock of his death will be very painful to his many friends. He was fifty-eight years old. His life has been passed in quiet usefulness. He was for some years settled in Ringwood, but for nearly thirty years past he has been the honoured and respected minister of the congregation at Ballee. At first he was colleague of the venerable Rev. David White, whose daughter he subsequently married, and who with her children are left to mourn the great loss they have sustained. Mr. Porter never took a very active or prominent part in the public work of our churches in Ireland, though his great abilities and fine culture would have qualified him for any position to which he might have aspired. He did not like the controversies of the past thirty years, and would gladly have kept out of them altogether; but his sympathies, tastes, and culture caused him to be ranked among the Liberals, whose aims he warmly approved and supported. When the disruption among the Belfast Unitarians took place he clung to the old Unitarian Society with its liberal traditions and policy, and was one of its respected vice-presidents up to the time of his death. He was, however, essentially a quiet and faithful country pastor, fitted for the work of a larger and more active sphere, but adorning, by his character and conversation, the more retired position which he occupied for so many years. He was well known among his people, consulted by them in their difficulties, and ministering to them in their sorrows. He exercised a refining influence in his parish, and proved himself to be 'a friend in need' to many, who but for him must have been far more sorely tried. He will be greatly missed among his brethren. He was a genial, large-hearted man, always ready to do a service to others, quickly responsive to every call of trouble. Our churches in Ireland can ill afford to lose men like him. But his quiet and useful life, enriched by culture, and sanctified by a lofty faith, will be an impulse for good for many years to come."

THE Annual Meetings of the Remonstrant Synod, and the Non-Subscribing Association, have recently been held. There was nothing remarkable in what was said or done. There was no story of any new work done or attempted; no Missionary efforts, no arrangements for preaching at the coast where so many Unitarians gather at this season of the year; no plan for a united winter's campaign; nothing but words. Alas that it should be so! In an age when men's souls are being tried, and there is an unspeakable hunger for the living bread, these ecclesiastical organizations have nothing to offer to the famishing people. How long shall these things be? For another year these assemblies will disappear, and their record will be a blank. Will none of the members unite in an effort to do something? A little leaven might even yet leaven the whole lump.

MOUNTPOTTINGER CHURCH—CON- GREGATIONAL SOIREE.

On Monday evening, June 11th, at seven o'clock, a congregational soiree was held in Mountpottinger Church, for the purpose of welcoming Rev. Walter Reynolds, B.A., the newly installed minister of the congregation (successor to Rev. Mr. Wright). The attendance was very large, and, besides the ladies of the congregation, included Rev. W. Reynolds, Rev. J. C. Street, Rev. C. J. M'Alester (Hollywood), Rev. Mr. Stronge, Rev. Mr. Thomas, Rev. T. Dunkerley, Rev. D. Thompson, Rev. R. J. Orr, Rev. Harold Rylett; Messrs. James M'Williams (hon. sec.), H. M'Gimpsey, S. C. Davidson, J. Davidson, J. Scott, Samuel Scott, J. Bennett, William Barry, D. Young, Henry Napier.

Letters of apology were read from the Revs. J. J. Wright, Cradley; David Gordon, Downpatrick; John M'Caw, Killinchy; David Matts, Ballymoney; Henry A. M'Gowan, Ravara; English Crooks, Ballyclare; Francis M'Cammon, Banbridge; John Miskimmon, Greyabbey; W. S. Smith, Antrim; T. H. M. Scott, Dunmurry; W. O. M'Gowan, Ravara; Hugh Moore, Newtownards.

After which tea was served up in an admirable manner.

Mr. S. C. Davidson was moved to the chair.

The CHAIRMAN said he felt honoured in being called to the chair. They had been most fortunate in having two worthy and gifted ministers to attend to the pastorate of that church since first it became a church, and they had been fortunate also in having a very able and gifted, though as yet an unattached, minister to carry them along during the interval when they were without a pastor of their own. Their good fortune seemed to be perpetuating itself, for they had succeeded in inducing Rev. Mr. Reynolds to come amongst them. (Hear.) As chairman of the meeting, and as an individual member of the congregation, it was his most pleasing duty on the present occasion in conveying to Mr. Reynolds their united and hearty welcome on his assuming the duties of pastor of that congregation (Applause.) As yet of course they knew each other to only a slight extent, but if the slight knowledge had created as good feelings towards them on his part as it had done towards him on their part, he had no doubt as to the future harmony between them. (Hear, hear.) They did not ask from Mr. Reynolds any subscription or creed or doctrine; they gave him the same freedom in religious thought that each of them individually claims for himself. Their Church, as a Church, was perhaps to some extent isolated, but it laid claim to independence, and in selecting Mr. Reynolds as their future minister they felt that they were having in him one who personally would represent their actions and feelings and thoughts outside their Church in a way they should all feel proud of. (Hear.) Mr. Reynolds had now been with them some weeks, and, though the time was short, he had already established a firm footing in the hearts of the congregation, auguring well for the future of the church and their connection with Mr. Reynolds himself. (Hear hear.) They wished Mr. and Mrs. Reynolds a hearty welcome to Ireland, and they were hopeful that, under his careful guidance, their little church will flourish as successfully as it heretofore flourished under the

care of his predecessors, Mr. Thompson and Mr. Wright. (Applause.)

The following members of the congregation joined in expressing a welcome to Mr. Reynolds: Messrs. J. Scott, D. Young, Hugh M'Gimpsey, Henry Napier, and James Davidson.

Mr. JAS. M'WILLIAMS said—It gives me great pleasure to take the part assigned me to-night, and to welcome Mr. Reynolds on behalf of the teachers and scholars of Mountpottinger Sunday School. Mr. Reynolds has already taken his place in our school morning and afternoon, and is most desirous of carrying on the work so well begun. To my mind there is no more important work than the training of the young in those religious principles that we believe to be true, pure, and holy, and in accord with the teachings of our Master. We believe that the principles we inculcate are pre-eminently calculated to raise up pure and noble-minded men and women—men and women who will influence for good all that may come in contact with them in after life no matter where they may be placed. (Hear, hear.) On behalf of the teachers, I can safely promise Mr. Reynolds a hearty, united, and ready support in all that has for its object the advancement of our school, the welfare of our scholars, and in everything in which he requires their assistance. (Applause.)

REV. J. C. STREET, in welcoming Mr. Reynolds to Ireland, after some preliminary remarks said that there were some people who thought that absolute freedom, as it was called, was carrying away good and true men from essential matters in religion. His experience did not tend in that direction. He saw great and sweeping changes throughout the civilised world. He saw great changes taking place in men's convictions, in the mode of expressing those convictions; and he saw on all sides indications of a great movement among mankind. If he did not misread the signs of the times he saw this—that men were escaping from an ancient past, and were going forward into what seemed to be an unknown future, and were doing so with a deep and solemn earnestness of purpose, with a sacred spirit of religion in their souls, and with an earnest desire to

give themselves to the service of humanity. If he did not fail altogether to read the changes that were taking place, he thought he was entitled to say that the rags and tatters of the ancient past were to be reverently buried, and a cleaner, a holier, a more beautiful, and a more trustful faith, was to evolve a love more conformed to the love that was in Christ, and a spirit more in harmony with the spirit of the great ones who have made the world so glorious, and a prospect brighter, grander, and richer than ever in the past had dawned on the mind of man. (Applause.) Such being his reading of the times, he thought they might thoroughly trust the minister who, in a religious spirit, came to be minister to a free Church, who was told that there were no fetters to bind him, who was asked to be faithful to his own convictions and to follow the right wherever he might see it. They might have confidence in the future of such a man that he would remember the high trust laid upon him, and not be at the call and beck of every new speculator, but examine for himself carefully and steadily, feeling tenderly as he went along, to ascertain whether the ground upon which he was treading was based on the everlasting rock. (Applause.)

REV. C. J. M'ALESTER delivered an interesting and thoughtful address on the duties of the minister. The great object of religion was to make men good. They could not bring others to the views which they themselves believed to be right by severity or persecution, but only by the spirit of kindness, the spirit of love, which was always the spirit of the Gospel. The great secret of reformation was the power of love. As to the duties out of the pulpit, it was a great privilege to be able to go to those who have fallen into the ways of sin and endeavour to lead them to ways that were right. He did not think that ministers should allow themselves to be carried away much by politics. After a recent visit to London, where he attended a Sunday School Conference, he returned with a new life about Sunday Schools. In the North of Ireland a man never takes an interest in the Sunday School when he becomes wealthy, and most of the persons who took an interest

in Sunday Schools here were either very young persons or persons in humble circumstances. In London there was a life and earnestness in the Sunday School which were not possessed here. When the time arrived for his ceasing to be superintendent of the Sunday School in Hollywood, it was very possible that a lady should be his successor in that office, some one with the spirit of Miss Davidson—(applause)—who would occupy his place as superintendent. He did not know what Mr. Reynolds's theology was, but he desired heartily that his ministry there might be abundantly blessed. (Applause.)

REV. DAVID THOMPSON (Dromore) delivered an address on the duties of the congregation. He referred to the time when he had the privilege of acting as pastor to that church. He was glad that they had got a minister who was capable of leading them and helping them in the cause they had at heart.

REV. MR. STRONGE, the *ad interim* occupant of the pulpit, described the Sunday School of Mountpottinger as the largest and best organised that he knew in connection with our churches in Ireland.

REV. MR. REYNOLDS, who was received with prolonged applause, acknowledged in a happy speech the kindly welcome that had been extended to him that evening.

The proceedings concluded with the benediction.

COUNSELS TO YOUNG WOMEN.

(*Recollections by a Lady of a Lecture by Rev. J. C. Street, delivered April 27th, 1884.*)

IN my remarks last Sunday night, before I began my lecture on "Counsels to Young Men," I said I felt considerable embarrassment in addressing so august an audience, for in that audience there might be some of the future leaders of the world, for it is from the young men these must come. There were many young women present then, and although my words were addressed to young men, every word I uttered was just as applicable to, and as direct in its meaning for, young women as for young men. If I felt embarrassed then, my embarrassment is certainly not lessened when

I stand here to-night to offer "Counsels to Young Women." I will read as a fitting preface to my remarks, one of the beautiful hymns by Henry Septimus Sutton. Many of you were present at our morning service to-day at which this hymn formed a part:—

"Put not on me, O Lord, this work divine,
For I am too unworthy, and thy speech
Would be defrauded through such lips as mine;
I have not learned thee yet, and shall I teach?
O choose some other instrument of thine.

The great, the noble ones, the royal saints,
These all are thine, and these will speak for thee.
No one who undertakes thy words but faints;
Yet if that man is noble and sin-free,
Self preached through him thou, O our Lord wilt be.

But how shall I say anything,—a child,
Not fit for such a work;—O how shall I
Say what in speaking must not be defiled?
And yet,—and yet,—if I refuse to try,
The light that burns for my own life will die."

And unworthy though I know I am for this task divine, I feel I must speak the truth that is in me or else—"The light that burns for my own life will die."

I chose for my lessons as suitable for the occasion, first a chapter from Proverbs and then one from Romans. The chapter from Proverbs contains the beautiful description of what a great and noble woman's character should be, and the other from Romans, though addressed to men, has the same reference to women. For in all good and high thought, what is fitting to one is equally fitting to both. All that is good helps to raise the standard of humanity, which is what men and women both should aim at. Any counsels I give to-night to women, are intended to do equally well for men, specially so for young men.

Bear with me young women, if during my remarks this evening, I do not use the ordinary compliments so commonly used when men are addressing women. I will not insult women by offering these compliments, but choose rather to treat them as rational beings endowed with common sense, instead of using the common phraseology and foolish speeches which are supposed by a certain class of men to be all a woman is capable of understanding or appreciating.

There is no doubt that the sexes differ in many ways, yet each is necessary to make the

balance or measure even. There is a difference, yet neither is superior, and there being this difference, it is impossible for men to judge women by themselves, or for women to judge men from their own natures. It is not possible for either so to do it; and yet this difference is necessary, needed to complete humanity; both are required, neither can be spared, each fits perfectly to the other and one is incomplete without the other. The whole nature of a woman is not understood by a man, any more than the whole of a man's nature is understood by a woman. And yet there are parts of a woman's nature better known and understood by man than by woman. The same may be said of men, women know them in some ways better far than they know each other.

It may be the best counsellor for young women to-night would be a woman; one older than yourselves, and of experience in the world. And yet I know that often the words of a man will move a woman to noble deeds and thoughts, when the same words coming from the lips of a woman would produce no effect on her. And woman's words—even looks—will often bring about precisely the same result in a man. There is an affinity between the sexes, which seems to produce results in this way, that would never arise between two of the same sex.

On you then, women, fall great responsibilities. Morally and spiritually you are to be the helpers of men. And you have far more to do with their lives and actions than many of you think.

I would have you women specially guard against compliments so commonly addressed to you. I do not mean to say that, at the moment they are spoken, they may not sometimes be true; though far oftener they are only invented to please and flatter you at the time. But even when for the moment they are true, these flatterers when they come to know each other better, find they made a foolish, false mistake. I would not have you think I wish to rob life of all its poetry, and do away with even the lovers flattering remarks to each other, they no doubt do mean them at the time, but I would not have you build hopes

and dreams on them; or you will awake some day to find your dreams dashed like card houses to the ground. Use sober judgment; do not imagine that you will be always young, pretty and attractive; your nature, like every other, has to follow certain laws, and no power of yours can alter these laws. You have a hard, cold world to battle with. You will be beset behind and before with evils and temptations. Toil and suffering must be your lot at times. Friends you have loved and cherished as your dearest treasures in life will change, though they may be some of those who in days gone by have said the sweetest and most flattering things to you, some who came to you with secret cares that it gave you such joy to try and soothe, these will find other friends to confide in. Or perhaps you may marry, and in a short time, you will find that your hero of whom you thought so much is, after all, only human, you descend to common every day life, all the halo disappears. The daily duties must be attended to, the daily bread won, you have to adapt yourselves to each other, learn true strength in bearing and forbearing, when you find, as you most surely will, the true conditions of things.

You women have a much greater influence than you imagine over your brothers, husbands, sons and even friends. They will tell you things, and take advice from you, that no fellow-man might hear or offer, your influence is far deeper than you think, and knowing this, how careful you should be in all your words and actions. You must strive ever to be on the watch, doing your duty carefully and thoughtfully, bearing in mind that your words often find their way into the very soul of man, and have more to do with forming his character than aught else.

How does this bear upon moral and spiritual life? Whether women are better than men or not I cannot tell: but there are men who think they are better, and this helps them to respect womanhood, and makes the words that come from women's lips have more weight and power than anything else. I believe that behind her many sins and short-comings there is a depth of purity,

purer and deeper than man's own, and that when she speaks out of this depth it influences him for good. Does not this render woman's responsibility far greater? See then how you set a watch upon your lips; choose your words—even your idle words—with care; weigh them well before you utter them, for who can tell where and when their influence will cease.

The influence of home life on men is very great; and woman is the centre of home. Men must go out into the daily world to win the daily bread, and there they must mix with men made rough and hard with the struggle and toil of life. And yet through all this battle in the world I venture to say no hour of the day goes by, when men do not go back in thought to their homes as the centre of life. Its influence is wider than we know. There woman reigns with power; nor is her power confined to home only, or the influence of a pure and noble home life, where there is bearing and forbearing, kindness, love and the softening influence of a good example helps man when he comes in contact with the rough hard world. You women must supply this softening influence. Be pure and true and noble yourselves, ever bearing in mind that, if you strive upwards and onwards, seeking help from God, who is ever ready to aid you, you must surely win at last, for though here we often seem so very far from what we are meant to be, I do not believe one pure and noble aspiration ever failed to leave its impress for good on the world and to help in the elevation of humanity.

But all are approaching that other world where time and reality, men and women, are lost in one great gulf. And we must bear in mind that behind all else, we have each our own personality to look to, that thinking and undying part of us, so difficult to explain—for which no one else can be responsible. Above all else this responsibility of our own individuality must be considered. We must try and make ourselves beings closer and nearer to God, by guarding and watching our own individual natures, being true, brave and honest in all things.

Take heed therefore how you venture on this grand and awful duty, and if you strive nobly and bravely you will bring down upon yourselves God's great benediction and help to lead the world on to grand and glorious heights.

THE BELFAST UNITARIAN SOCIETY.

OFFICERS FOR YEAR 1884-85.

President.

H. HYNDMAN, Esq., LL.D.

Vice-Presidents.

W. BENNETT, Solitude, Moneyrea.
HENRY BURDEN, M.D., Belfast.
Sir E. P. COWAN, D.L., Belfast.
HERBERT DARBISHIRE, Belfast.

JOHN R. NEILL, Belfast.
D. M'MASTER, Ballymaleddy.
W. B. MINISS, Dromore.
W. G. MULLIGAN, Belfast.

Rev. S. C. NELSON, M.A., Downpatrick.
W. B. RITCHIE, M.D., J.P.
W. ROBERTSON, J.P., Belfast.
Rev. F. THOMAS, Cairncastle.

Committee.

W. A. ADAMSON.
JOHN BENNETT.
W. C. DOBBIN.
Rev. T. DUNKERLEY, B.A.
GEO. FISHER.

Rev. J. A. KELLY.
T. M'CLELLAND, J.P.
Dr. JOHN M'CAW.
R. M'CALMONT, F.C.S.
J. F. MULLIGAN.

J. WORTHINGTON.
Dr. JOHN POLLY.
D. W. MOORE.
Dr. J. NELSON.
D. BULMER.

Treasurer.

MANSEL SMITH.

Secretaries.

Rev. J. C. STREET.

J. M. DARBISHIRE.

Auditors.

F. E. DALE.

JOHN M. DOBBIN.

Sunday School Committee.

Miss J. E. BRUCE.
Miss COLEMAN.
Miss DARBISHIRE.
Miss DOBBIN.
Miss E. MARTIN.

Miss G. H. COE.
Miss RITCHIE.
Rev. J. A. KELLY.
J. WORTHINGTON.
Rev. W. REYNOLDS, B.A.

Rev. J. E. STRONGE.
Rev. J. C. STREET.
J. M. DARBISHIRE (Chairman).
Rev. THOS. DUNKERLEY, B.A.
R. M'CALMONT, F.C.S.

GEORGE GALLOWAY,

11, BOTANIC AVENUE, BELFAST.

House Painter and Decorator.

Imitator of Fancy Woods and Marbles &c., &c.
Designer, Gilder, Glass Embosser, Sign Writer,
Paper Hanger, Stained Glass Painter, &c., &c.
Holder of Five Prize Medals, London and Belfast.

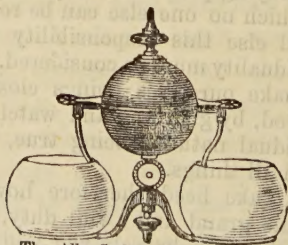
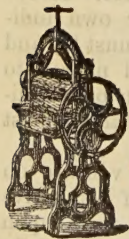
Estimates furnished and competent men sent to all parts of the country.

GEORGE GALLOWAY, 11 Botanic Avenue
(Late of G. & A. GALLOWAY).

JENNINGS & OSBORNE,

14 LOMBARD STREET, BELFAST.

Bicycles, Tricycles, Booksafes, Mangles, Filtre Rapide,
Hardware, Albo-Carbon Gas Generator, Metal
Polishing Paste, Hitchcock Lamp, Lawn Mowers,
Oil Lamps, Stoves, Ranges, Cutlery, Electro-
Plate—Catalogues posted gratis.



The Albo-Carbon Gas Generator,
(with Globes attached).

TERMS FOR ADVERTISEMENTS.

A Whole Page,	..	..	..	£1 0 0
A Half Page,	..	..	..	0 12 0
A Quarter Page,	..	..	..	0 7 0
Per Line,	..	..	..	0 0 3
Continued Advertisements at reduced rates.				
Church Notices, &c., half the above price.				
Advertisements to be sent to <i>Chronicle and Index</i> , 16, Queen's Arcade, Belfast.				

NOTICE TO CORRESPONDENTS.

Letters, Articles, Intelligence, &c., should be addressed to "THE EDITOR," 16, Queen's Arcade, Belfast.

NOTICE.

Any Book or Pamphlet may be obtained at the Depository, on application to the Agent.

We invite our friends to call and inspect the new Tracts and Books which are offered for sale at the Depository.

Contributions in aid of the *Chronicle and Index* will be gladly received and acknowledged by the Rev. J. C. STREET.